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Sūrah al-Fātiḥah[1] سُورَةُ الفَاتِحَةِ

1. In the name of Allāh,[2] the Entirely Merciful, the Especially Merciful.[3] بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ﴿١﴾
2. [All] praise is [due] to Allāh, Lord[4] of the worlds – الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾
3. The Entirely Merciful, the Especially Merciful, الرَّحْمَٰنِ الرَّحِيمِ ﴿٣﴾
4. Sovereign of the Day of Recompense.[5] مَالِكِ يَوْمِ الدِّينِ ﴿٤﴾
5. It is You we worship and You we ask for help. إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾
6. Guide us to the straight path – اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾
7. The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray. صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

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[1] *Al-Fātiḥah*: The Opening (of the Qur'ān). Note: *Sūrah* titles are not an integral part of the Qur'ān. A distinguishing word in a particular *sūrah* or a word defining its subject matter often became a common means of identification among the Prophet's companions and later scholars. Although some names, such as *al-Fātiḥah*, were used by the Prophet (ﷺ) in reference to a particular *sūrah*, they were not specifically designated by him as titles.

[2] Allāh is a proper name belonging only to the one Almighty God, Creator and Sustainer of the heavens and the earth and all that is within them, the Eternal and Absolute, to whom alone all worship is due.

[3] *Ar-Raḥmān* and *ar-Raḥeem* are two names of Allāh derived from the word "*raḥmah*" (mercy). In Arabic grammar both are intensive forms of "merciful" (i.e., extremely merciful). A complimentary and comprehensive meaning is intended by using both together.

Raḥmān is used only to describe Allāh, while *raḥeem* might be used to describe a person as well. The Prophet (ﷺ) was described in the Qur'ān as *raḥeem*. *Raḥmān* is above the human level (i.e., intensely merciful). Since one usually understands intensity to be something of short duration, Allāh describes Himself also as *raḥeem* (i.e., continually merciful).

Raḥmān also carries a wider meaning – merciful to all creation. Justice is a part of this mercy. *Raḥeem* includes the concept of speciality – especially and specifically merciful to the believers. Forgiveness is a part of this mercy. (See al-Qurṭubī's *al-Jāmi'u li Aḥkāmil-Qur'ān*, pp. 103-107.)

[4] When referring to Allāh (*subḥānahu wa ta'ālā*), the Arabic term "*rabb*" (translated as "Lord") includes all of the following meanings: "owner, master, ruler, controller, sustainer, provider, guardian and caretaker."

[5] i.e., repayment and compensation for whatever was earned of good or evil during life on this earth.